

The Right Thing The Wrong Way, Part 2 - Romans 10:8-15 – September 30th, 2012

- Today's teaching will be part two of a new series that we began last week in Romans chapter ten, titled; "The Right Thing The Wrong Way."
- Paul is now going to round a corner of sorts and instead of telling the Jews where they are wrong, he now tells them what to do that's right.
- As believers, there comes a point in the message we send where we'd do well to communicate how to do the right thing in the right way.

- Instead of cursing the darkness, turn on the light. A sign in town that says "This Is Not The Way to Kaneohe," does me absolutely no good.
- That's not to say we don't tell people the bad news of we're all sinners before sharing the good news that Jesus Christ died for all sinners.
- Such is the case in the text we have before us. Paul has just told them they're going about it the wrong way, now he shares the right way.

1. Believing without Confessing (Verses 8-10)

(8) But what does it say? "The word is near you; it is in your mouth and in your heart," that is, the word of faith we are proclaiming: (9) That if you confess with your mouth, "Jesus is Lord," and believe in your heart that God raised him from the dead, you will be saved. (10) For it is with your heart that you believe and are justified, and it is with your mouth that you confess and are saved.

- v8 Paul says that the Word is near us, in so much that it's "in our mouth, and in our heart," that is, the word of faith that he is proclaiming.
- v9 He then says if we will confess with our mouth, "Jesus is Lord," and believe in our heart God raised Him from the dead, we will be saved.
- v10 He goes on to say that it's with our heart that we believe and are justified, and it is with our mouth that we confess that we will be saved.

- In order to better understand what it is that Paul is saying here, we first need to understand what confessing with our mouth really means.
- The word confessing carries with it the idea of conceding, and agreeing. Just because I believe something, doesn't mean I agree with it.
- What Paul is saying here is, it's not enough just to believe. The fact of the matter is, just saying you believe puts you at par with demons.

James 2:19 NKJV You believe that there is one God. You do well. Even the demons believe—and tremble!

Charles Spurgeon - "We believe everything which the Lord Jesus has taught, but we must go a step further, and trust him. It is not even enough to believe in him, as being the Son of God, and the anointed of the Lord; but we must believe on him . . . The faith that saves is not believing certain truths, nor even believing that Jesus is a Savior; but it is resting on him, depending on him, lying with all your weight on Christ as the foundation of your hope. Believe that he can save you; believe that he will save you; at any rate leave the whole matter of your salvation with him in unquestioning confidence. Depend upon him without fear as to your present and eternal salvation. This is the faith which saves the soul."

2. Jews without Gentiles (Verses 11-13)

(11) As the Scripture says, "Anyone who trusts in him will never be put to shame." (12) For there is no difference between Jew and Gentile—the same Lord is Lord of all and richly blesses all who call on him, (13) for, "Everyone who calls on the name of the Lord will be saved."

- v11-12 Paul, quoting Isaiah says anyone who trusts in him will never be put to shame, for there's no difference between Jew and Gentile.
- v13 He then says the same Lord is Lord of all and richly blesses all who call on Him, for all who call on the name of the Lord will be saved.
- For those who have been with us through our study of Romans, by now, you're keenly aware that this is the biggest issue that Paul faces.

- Namely, that the Gentiles can be saved the same way as the Jews. This was that which stumbled them and caused them to reject Jesus.
- It's for this reason Paul is so blunt with his Jewish brethren, they just can't get over their perceived Jewish superiority and Gentile inferiority.
- Lest we become too quick in condemning the Jews for this, we would do well to consider how we're all prone to adopt this air of superiority.

3. Preaching without Hearing (Verses 14-15)

(14) How, then, can they call on the one they have not believed in? And how can they believe in the one of whom they have not heard? And how can they hear without someone preaching to them? (15) And how can they preach unless they are sent? As it is written, "How beautiful are the feet of those who bring good news!"

- v14 Paul asks how can they call on the one they have not believed in, and how can they believe in the one whom they've not heard of.
- He asks a third rhetorical question saying how can they hear without someone preaching to them then ties it all together with a fourth one.
- v15 He asks how can they preach unless they're sent? Then quoting Isaiah again, "how beautiful are the feet of those bringing good news."

- When Paul says "how beautiful are the feet of those who bring good news," he's not saying those who bring good news have beautiful feet.
- What Paul is saying is that the most beautiful use of our feet is to use them to bring the good news. Please know this isn't a play on words.
- By that I mean, the bearer of good news becomes beautiful to behold, especially when you've been the recipient of some very bad news.

Proverbs 25:25 NKJV As cold water to a weary soul, So is good news from a far country.

- There's something else here that I'd like to point out, and it has to do with this phrase "beautiful feet" in the sense of what it means to us.
- As one suggested, it would be akin to having lively feet, or perhaps better said, "Happy Feet," if you will. Now, this changes its complexion.
- Here's what I'm thinking, the one who is sent to preach good news will be the one who is both lively and happy because of his doing it.

- If you really think about it, the happiness and joy we get when we share the good news is matchless in comparison to anything else we do.
- There's actually a psychological and physiological reason for this by virtue of how sharing the good news makes us to get our eyes off self.
- It's been said, if our eyes are on self we'll be depressed, if they're on others we'll be distressed, but their are on the Lord we'll be blessed.